THE PRELATES PRIDE:

OR

THE MANIFESTATION,

THAT THE BISHOPS LORDLY Government from the originall institution, is not *De Iure divino*, *by divine right*; but meerely humane and contrary both to the *holy word of God*, *the practise of the Apostles*, and of the primitive Churches in the purest times.

WHEREVNTO IS ADDED THE Bishop of *Lincolnes* Prophecie concerning the Prelates.

(H.W.) (Dexter 813)

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To the Biſhops of ENGLAND.

OH, that your viſards were unmasked, that your wayes might be diſcovered, that the ſtate might ſee your aime, whereas now it is ſo much diſturbed to rove to find out your ſeducements by conjectures! Now you are a great advancer of the Chaire of Rome, *and by and by a child of our Church, and in difficult and unſettled times betwixt both, and ſtand out for neither. And ſure* Rome *ſcarce dare truſt you, leſt you will not leave us, and we are fearefull, leſt you will fly to them, your own conſciences can teſtifie that you affect both, yet are you entire to neither, give me leave to ſpeake plainly, becauſe you are firme to neither, you are troubleſome to both. To be too zealous in a pretended good worke is ill, and ſo is it to ſit ſtill and be ſatisfied with ignorance, but worſt of all to know both, and be firme to neither, will you ſtill abide amongſt us, and yet not be of us, and will you ſtill caſt your eyes on* Rome, *and yet abide with us, are you ignorant, or unconſtant; that you ſtill ſtand on doubts, know*

your ſelves, that we may know you: either abide with us with whom you ſpeake, and cut your wings, or elſe betake you to your wings, and ſpeake at Rome, *and not ſo trouble us both. Either ſpeake to us in the light, or abide with them who worke in the darke. Remember death, and let the thought thereof cauſe your wavering to ceaſe, and be firme in your reſolutions. Will you not yet reſolve? If you meane to chuſe, when ſhall it be, why not now, let your learning diſcover to you the dangers of delay, it makes you miſerable in what you want, & doubtfull in what you have, and trouble us to know what you are: why will you looke to heaven with one eye, and on* Romes *pompe with the other? God cals you if you will ſtand for him: then take a reſolution, to caſt this* Iezebell *out of the windowes of our Churches, this whore of* Rome *that hath thus advanced her pride, & bewitched you, is their not juſt cauſe for what I cry? Yet if you will ſtill remaine unconſtant, who ſhall make you firme? If you love to ſtagger, yet aquaint us why you will thus be unconſtant? Surely you waver, becauſe you ſpeake not plainly to us, your words are one thing and your aime another. Methinkes I ſee your ſilence with a bluſh to anſwer this conjecture, as if thereby you granted, this to be the cauſe? Are you offended? I am grieved, and have I not cauſe, ſince civill jarres have beene by you ſo lamentable: will nothing pleaſe you but the glory of your owne partaking, and the quietneſſe of your owne ful-bellied peace? Thinke you to finde more glory in them then in our Churches, wee have one Chriſt; labour not*

then

then for those who divide his Garments: nay, his very body and blood. If you will bee to vs like Barnabas to Paul, yet bee not to vs like Simon Magus to Peter. Other Churches have complained of these distractions as well as we; yet our greatest greevance is in your vnsetledness. Thinke you the glory of Rome to be so famous for you, amongst whom are severall hundreds of Contrarieties amongst her selfe, which will distract you more then you expect, though their Dissentions are smothered by their subtleties; have not you learned of them to fight closly within doores, without noise, which endangered, I had almost said begun frayes in the field? Surely the more you labour for their policie, the more you runne with them into want of Peace, and if you bee not either partiall, or incredulous, you may easily perceive the mischiefe of their secret Differences. Will you Rule the Church alone? alas! how full is such rule of contradiction and purposes repugnant to Christ her head! If you alone lay claime to the Church as yours; why doe you chide with her best members, & disturbe them; why doe you fight with your selfe; will you looke for Peace, and not from GOD; indeed much pompe, and glory Romes Churches sonnes receive, but it is better to be content with what estate Christ bequeaths to his Church. Will you rather let your Soule, and the Soules of all your Flockes want their food, then you be taken from your Palaces? Is nothing worth your respect but earthly peace? But if you love your peace and glory so dearely that you will not leave it; take

your

your peace and pompe to your ſelves; let us have truth: yet if it may bee Peace too; If you love your ſafety, and the Churches, ſeeke rather grounds whereon to reſt, then excuſes for your abode in trouble, ſeeke Peace and follow Truth, forſake Rome, *and follow* CHRIST:
except you will rather abide in earthly pompe then come to Chriſt.

Yours, if you *Chriſts*,

H. W.

THE

THE PRELATES PRIDE.

OR,

The manifestation that the Bishops Lordly government, from the originall institution is not *de jure divino*, by divine right, but meerly Humane.

This is a token, that they hate the Lord, for that they will have themselves to be called by the name of Lords, saith Eusebius, *in his 7. booke of Preparation.*

THe Lordly institution of Bishops is not from divine right, but meerely humane.

The Argument.

THat institution which is from men, and not from the Word of God, is not of divine right, but humane. But the institution of Lordly Bishops is not from God, but of men; therefore such Lordly predominancy of the

The Argument.

Conclusion.

Biſhops, is not *de jure divino*, by divine right, but meerely humane.

I. To prove that ſuch inſtitution as is from men, and not from the word of God, is not of divine right, but humane, which I ſhall cleare briefly 3. wayes, by Reaſon, by Scripture, and by the teſtimony of former Ages.

1. Reaſon it ſelfe is forced to confeſſe that ſuch inſtitutions, as there is no warrant for in GODS Word, but are onely forged by the inventions of men, can no wayes be ſaid to be from God, ſeeing the word of God expreſſeth not the ſame, except we will goe about to make humane mortals divine, or exalt them as Gods, or elſe adde to thoſe things which God hath written, and ſo bring thoſe heavie plagues upon us, *Revel.* 22. 18. that which is from God is divine, but what is onely from man, muſt needs be humane.

If the glory of all the wiſedomes in the world, were in one aſſembly, and ſhould conclude of ſome particular not expreſt in holy writ, ſuch inſtitution, though never ſo approved by men, yet is it notwithſtanding humane, becauſe inſtituted by men onely, and having no warrant from Gods holy word.

2. The holy Scripture ſo expreſſeth it; which, as the Prophet *Ieremiah* ſaith, is vanity, *to ſpeake the viſions of a mans owne heart, and not out of the mouth of the Lord. Ier.* 23. 16.

St

3. St. *Hilar.* saith, that the tradition of man shall be taken away (saith he) for it is humane. *in Matt. ch 12.*

Surely by this time I hope any reasonable man may be well satisfied concerning the first proposition, for the eyes of any may here behold how cleere this is laid downe, and proved, that such institution as is from men, and not from the Word of God, is not of divine right, but meerely humane.

II. That institution onely which is from the word of God, that alone is of divine right, and not the institutions or acts of the inventions of after Ages, being from themselves alone. Doth the scripture confirme it, then it must needes be divine; Is it onely from man? Oh fond Age, wilt thou maintaine such things as divine, which the holy writ doth not: then may many Caterpillers more plead free priviledges in Gods garden, and many wolves nest themselves amongst Gods sheepe. Have not some preferred playes before the Word of God, who have protested that the spirit of GOD hath more wrought upon their hearts at the conceit of some shadowed Tragedy, then being present at a Sermon? The Vsurer can pleade that God is honoured by his doing good. The Papists can pretend their Zeale before their Crosses, and Crucifixes, and all these, and many more can claime Antiquity, and pleade

as much for themselves as any Prelate: but all this while they are but humane, and permitted by men, as the Prelates are; they are not permitted by Gods holy word: nor no such vaine inventions, which caused holy *David* to take up this resolution, *I hate, saith he, vaine inventions, but thy Law doe I love. Psal.* 119. 113. And though our Lordly Bishops would prove themselves to be the Lords Bishops from divine right, yet let them but consider that saying of St. AUSTIN, for as much (saith he) as Christ hath not revealed these things, who dare be so vaine or rash amongst us, as to affirme, without any testimony of the scriptures, that such things are divine, which the Lord hath not so declared of them.

in his 49 treatise on Iohn.

III. To prove that the Lordly government of Bishops is from men and not from God, and that shall be first from a briefe survey of history how they have received their institution from men; & secondly by a briefe Catalogue of some particular places of Scripture, in every booke through the whole Bible, to prove that they are not permitted thus to stand by the word of God.

1. To prove that their institution is from men, & that to be briefe, I will give you a litle glimps of *Linus* (in the first place) by the way, because he was the first Bishop of *Rome*, that we reade of from the time of the Apostles suffering; who never was recorded to be exalted to the prelasie, or Lordly government, whō St. *Paul* stiles a brother and not a Lord, amongst those other brethren

Euseb. lib. 3 ch. 2.

Eubulus

Eubulus, and *Pudence*, and *Claudia*, and the rest of the brethren, whom, as I take it, St. PAVL aimes. 2 *Timoth*. 4. 21.

In those dayes also was *Clement* Bishop of *Rome*, and the text of Scripture by St. *Paul* calls him no Lord. Lord Bishop was a strange language with him; no it was faithfull yoak-fellow, it was *Clement* and other fellow-labourers, with the rest of the Preachers of the Gospell, these were the stiles of the Ministers, after the Apostles Custome, as it is. *Philip*. 4. 3. in Eusebius.

There were then also many Christian preachers in *Ierusalem*, as *Marcus*, *Crassianus*, *Publius*, *Maximus*, *Valence*, these and other Bishops in those dayes, wee never reade of any of them that were made Lords: or that were exalted to temporall dignities, except onely such as *Demas*, who fell in love, indeed with the glory of the world; but the Apostle brands him for a forsaker of his calling, for his labour. 2 *Timoth*. 4. 10. *Idem lib*. 5. ch. 12

Indeed some decretall Epistles have beene forged on *Zephyrinus* the 14. Bishop of *Rome*, but they are very foolish, and ridiculous; onely forged of late, as many judicious Readers judge. As to consecrate the holy Cup, to be in a vessell of glasse. Sym. 3 cen. of B.

That a Bishop being accused shall choose his own Iudges; and that no diffinitive sentence shall be denounced against a Bishop; untill the time that his cause were heard of the Patriarch of *Rome*, &c. But alas! this is but a mocking of the Church of God, to attribute such swelling pride, such unaccustomed formes of judicature, such

fencing, and guarding of unrighteous men against just deserved punishment, which being falsly forged upon the fathers, were, without all doubt, altogether unknowne unto them in those dayes.

And so also some decretall Epistles ascribed unto *Pontianus*, as *Pontianus sanctæ & universalis Ecclesiæ Episcopus, &c.* how palpable doth this seeme to be false and forged, for such magnificent stiles as these were not as yet in use. And afterwards when they crept into the Church, they were onely at the first ascribed to them by such as admired the vertues of some singular and rare men, such as *Cyprian* & *Athanasius*, but no church man of any degree whatsoever, did in those times usurpe such proud and arrogant titles of dignity in his owne writings directed to other *Christians*, and therefore the learned reject this Epistle, as composed by some late unlearned, and flattering fellow.

Tom. 1. concil.

Sym. 3. cen. of B.

Some have bin so bold, not onely to attribute to *Cajus* the 27. Bishop of *Rome*, the constitution of these Ecclesiasticall orders, but to attribute it even to the Apostles themselves, but I say, *beatus qui non credit*; they father the institution of these degrees upon them, *as first to be Ostiarius*, 2. *to bee Lector*, 3. *Exorcista*, 4. *Acoluthus*, 5. *Subdiaconus*, 6. *Diaconus*, 7. *Presbetor*, 8. *Episcopus*, but happy is he who beleeves no such lyes. As for *Cajus* the time wherin he lived, was a time of persecutiō & *Cajus*, he was fain to hide himself a long time in a Cave. Had this bin attributed to *Bonifacius* the 8.

Plat. in decret lailex lib pont. Damasi.

Sym. 3 cen. of B.

Gregory

Gregory the 7. or to *Alexander* the 3. it might have bin more probable: And as for the Apostles, indeed we find allowed 2 orders of Ministers, a Bi. and a Deacon, or an Elder and a Deacon, 1 *Tim.* 3.1. but surely with them, a Bishop, Elder, Pastor, Shepheard, was all one, and not two distinct degrees, *Acts* 15. *Titus* 1.5,6,7. *Gordius*, 8. *Narcissus*, and a worthy man called *Alexander*, were Bishops in *Jerusalem* all at once, yet none of them desired preheminence, or any Lordly title, or rule over other Ministes.

Hierom catal. script. eccl.

But to come to after times, some there are who have gone about to prove that *Constantine* did confirme the *Bishop* of *Rome* in his glory; but how can that be since the purple garment, the Palace of *Lateran*, the Superiority of *Rome*, and government of the West, all these honours, the *Emperours* successours to *Constantine* possessed and not the *Bishops*, for many hundred Yeares after.

Socra. lib. 5; ch. 2. Sym. 4; cen. of B.

Let us view the dayes of *Innocentius* the 1. And we shall finde that at his first beginning, about the yeare of our Lord, 400. About the raign of *Theodosius* ♀ Emperour, who fighting with *Eugenius* the tyrant, was so miraculously delivered, who having recourse to God by prayer, his cause also being

about the time of St. *Ambros*, St. *Ciprian*.

Ruffin. lib. 2. cap. 17

being holyer, in the battell by a tempeſt of wind, GOD hearing his ſo often recourſe to him by prayer, in the battell the Lord ſent a wind which blew ſo vehemently, that the darts were turned back by the violence of the wind, in the faces of the Tyrants Army, of whom the Poet *Claudian* writes.

Claudian de 3. Conſul. Honorii.

Sure God doth love thee well, from heaven to ſend
His tempeſt for thine end, For from the Ayre
Boreas blaſts courageouſly, its force doth lend
Thou prayeſt, God heares, fierce winds to thee repaire.

Ambros & Cyprian. Theodo. lib. 5 ch. 10.

The power which the Biſhop of *Rome* now poſſeſſeth, did appertaine to the Emperour, yet nevertheleſſe in this Biſhops time, at the *Emperors* death were playes and enterludes practiſed, & many vain things invented, & this man alſo brought ambition to the Chaire of *Rome*, who ſwelling in pride, uſurped juriſdiction over other Churches:

Sozom. lib. 8. ch. 28.

Sym. 5. cen. of B.

but the greater he grew in Lordly predominancy, the more ignorantly were thoſe enſuing *Emperors* led to their owne miſery, and the Saints of God cruelly perſecuted.

Socra. lib 6. ch. 13.

Pope *Bonifacius* comming into the Chaire of *Rome*, about the ſpace of a yeare after *Innocentius* prevailed with the *Emperour Phocas*, in whoſe dayes *Antichriſt* ſprang, and flouriſhed in greater abundance, theſe were the dayes for which a *proverb* was uſed long time after, ſaying, *the time of Phocas was the calamity of the Romane Emperour*, but where was the great Biſhop to helpe him afterwards, when his Head, Feete, and ſecret Members were cut off, and burnt? Oh the mi-

misery that Princes, Churches, and Kingdomes have bin brought to by the usurping, tyranizing Prelates, who glory in their usurped Dominions.

The Councill of Sardica.

The Bishops of *Rome* are then successors you see to *Innocentius*; who for the great See, have no warrant from God, and stand upon no better grounds then on a temporall, and personall act; meerely humane.

And what hath beene the practice of other Prelates since this usurpation of the See of *Rome*, what doe all other Lordly Bishops, but by degrees even as they are able tread the same steps; are they not a nest of ambitious Prelates, hunting for the supremacie fore-told of Antichrist, 1 *Ioh.* 2.22. & 4.3. 2 *Thes.* 2.3. but oh how hath this supremacie ever bin detested of the ancient primitive Churches, who with *Gregorie* have beene compelled to cry out as well as wee? Oh times! oh manners! behold in all the parts of *Europe*, all things cry under them. Townes are destroyed, Castles are overthrowne, Provinces are spoyled, because the Priests who should lye in ashes upon the ground weeping, they are seeking unto themselves names of vanity, and they doe glory in prophane stiles.

Greg. lib. 4. Epist. 32.

Truly, saith *Claudius Thurinensis*, hee is not to be counted an apostolicall bishop who sitteth in a chaire of glory, but hee who fulfilleth an Apostolicke office. Oh it is a miserable thing to heare of those inormities, and abuses, commanded and committed by the Prelates from time to time, as the number of their holidayes, and all

Opt tripart. tam.

ſuits of uncleanneſſe according to the ſayings of Whores, and naughty women, who have bragged that they have gained more in one ſuch day, then in 50. other dayes, and alſo their idleneſſe, and vncomely behaviour proceeding from them, who have ſo defiled other mens houſes, that the ſtinke of their uncleaneſſe, is known to the whole world.

Oh then ſeeing ſo many Nations have from time to time received ſuch corruption from the Prelates, Oh then where ſhould reformation begin, but even at the Sanctuary, *Ezekiel*, 9.

Heldeberatus

We may ſay of *England* as a Biſhop once ſaid of *Rome*. that

England was bleſt if Biſhops were
not rulers of her ſtate,
Or if her Biſhops ſcorn'd not,
their faith to violate.

Eugenius the 1. being Biſhop of *Rome*, found out yet more for the Chaire of Biſhops ſees then before, he was the firſt that made an ordinance that Biſhops ſhould have priſon houſes; nay, what glory would the prelates in all ages let paſſe, if they could obtaine it.

Let all men but conſider how not onely the Biſhop of *Rome*, the Metropolitan *Prelate*, hath from time to time advanced his Chaire, but even thoſe leſſer *Prelates*, but too great paſtors, (too great ſaid I) indeed the proverbe is, too good is ſtarke naught, I pray God that their too greatneſſe make not them ſtarke naught, for I am ſure it makes moſt, if not all worſe then they

were

were before, a good Minister may make a bad Lord Bishop, but I could never heare of a bad Minister that was made good by such advancement, yet they have also to their endeavour laboured to advance their Sees, as time, and opportunity would permit them.

Bonifacius, a man borne in *England* not farre from *Exeter*, he was familiarly acquainted with five Popes, and by them he was advanced to many honours, as to be the Popes Legate in *England*, *Germany* and *France*, and afterwards Archbishop of *Mentz*, and all his travells was to bring those Nations to subjection under the Bishop of *Rome*, who by his treachery to the King of *France* (then raigning called *Childericus*, caused him to be disthroned, and thrust out, and another to be set in his place, but in the end he was justly rewarded and slaine by the *Pagans* for his labour. *Constantine 1. Gregorius, 1. and 2. Zacharius Stephanus.*

But when *Rhotardus* Bishop of *Soisan* was commanded by *Hadrian* the Bishop of *Rome* to excommunicate the King of *France* his soveraigne Lord, hee denyed, and refusing so to doe, returned an answer, advising him to bee circumspect, and not rash, in pronouncing sentence of excommunication; This Bishop was a very proud man, and very serious in inquiry concerning titles of land, and other temporall affaires of the Kingdome, but the Nobles of that Country reproved him for it, and told him that it was a strange and vnaccustomed *Chur. Ca. vas*

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Sym. 10 cen. of B. med thing, that a Bishop should take upon him, to be judge in a Controversie of civill affaires, or about titles and rights of Kingdomes, because (as they told him) he could not be both a Bishop and a Iudge.

In his Booke *Defensor pacis.* I can not heere over-passe that defence of *Marsilius Patavinus*, concerning Bishops.

He saith:

1 That one Bishop hath not authority over another, much lesse over Kings and Emperours.

2 That the word of God ought onely to be Iudge in all causes as well Ecclesiasticall as Temporall matters.

3 That the Bishops should be subject to the Magistrates.

4 That the head of the Church is Christ, and that he never appointed any Bishop to be Vickar, over the vniversall Church.

5 That Bishops ought to be chosen by their owne Church and Clergie.

6 That the Clergy after *Romes* institution, are a denne of Theeves.

7 That the Doctrine of the Pope is not to be followed, because it leades to eternall death.

But to come to latter times: Let us looke a little on Mr. *Wickliffe*, what hee saith concerning Church government; he declares,

1 That in the time of the Apostles there were onely two Orders, Elders, and Deacons, and no distinction of Patriarch, Archbishop, &c. and that such were onely found out by Pride, and humane institution.

2 That

2 That he who is moſt ſerviceable, and humble in the Church, and moſt inamored with the love of Chriſt, the ſame is the neareſt by Divine inſtitution, unto Chriſt in the militant Church.

3 That whatſoever the Biſhops command, which cannot be deduced clearely out of the Scriptures, is to be accounted Hereticall, and not to be obeyed.

4 That the Emperours, and ſecular Lords, are ſeduced, who ſo extoll the Prelates, which worke ſo much iniquity amongſt them, by Simony, Covetouſneſſe, Whoring, and Pride, &c. yet pretend reformation in the Church. Sym. 15. cen. of B.

How did the people cry out thus in the dayes of *Iohn Huſſe*, for working ſo much iniquity amongſt them, and being accuſed before the King for ſuch their wickedneſſe, were ſeverally puniſhed.

All Eccleſiaſticall perſons ſhould in the places of cure of ſoules, vſe to their owne people onely the ſword of the ſpirit by exhortation, reproofe, direction, conſolation, by faithfull preaching, and inſtructing, which are the offices of the Church, and to leave the Temporall ſword to the temporall Magiſtrate, which was the rule of the Apoſtles, and their true ſucceſſors, *Act.* 15. Such alſo was the cuſtome heere in *England*, untill King *Henry* the 4. at which time the popiſh prelates following the example of the man of ſin at *Rome*, obtained a ſtatute, and that without the free conſent of the ſubjects, by which ſtatute In the 7. yeare of his raigne.

In the Record of the Tower, they got the Temporall Sword into their hands, and have ſince vſed both at once, to the great grief and trouble both of Church and ſtate, yet have they often gone about to prove their calling to be *de jure divino*, whereas you ſee it is from mans inſtitution, and not from the Lord.

II. To prove that the Biſhops have not their Lordly government from God, and that it is not warrantable by the holy word ſo to be lifted vp, that ſuch a calling for a Biſhop is not *de jure divino*, by divine right.

By the way, I ſhall give you a brieſe relation concerning the name Biſhop, the ſignification whereof gives no way at all to Lordly predominancy, it ſignifies an overſeer which hath a charge to looke to, and thus it may ſignifie.

Smith M. Dict. 1 *One that is a ſurveyer to ſee and provide things neceſſary, for the life of man, It was at the firſt given to Clarcks of the Market, whoſe office was to ſee things bought and ſould.*

2 *One that is a ſpirituall overſeer, an Inſtructer, one that hath a charge over ſoules, as it is* Acts 20. 28. 1 Tim. 3. 1.

3 *A Paſtor teacher, or Elder of a Church, Phil.* 1. 1. Luke 2. 8. Gen. 4. 7. 3.

4 *The Mediatorſhip of Chriſt, in the ſalvation of the ſoules of his Elect,* 1 Peter 2. *laſt.*

Having now ſhewed you that from the name biſhop they can lay no right to their inſtituti-

ons

ons of Prelacy, ſo neither have they any exam-
ple from the Apoſtles to allow the inſtitution
thereof, for it is contrary to the Apoſtles practi-
ſes as may appeare.

1 *The Apoſtles were meſſengers of God for the good of the Church*, Phil. 2. 28. *and* 4. 18. *and* 2 Cor. 8. Rom. 16. 7. *the Prelates ſend meſſengers to hurt the Church.*

2 *The Apoſtles preached the Goſpell conſtantly*, Matth. 10. 1. Matth. 28. 19. Gal. 1. 1. *the Prelates plead more to get to themſelves the glory of the world, then preach to their flocke.*

3 *The Apoſtles preached the truth from the grace of God*, Rom. 1. 5. *the Prelates plead for Romiſh Ceremonies, and ſuperſtitions.*

4 *The Apoſtles laboured for the enriching of the Church, and Congregation of Gods Saints*, 2 Cor. 6. 10. *but the Prelates labour for themſelves.*

5 *The Apoſtles ſuffered rebuke, and croſſes patiently*, 1 Cor. 4. 10. and 2 Cor. 6. 5. and 2 cor. 11. 23. *but Prelates cannot endure to bee medled with.*

6 *The Apoſtles were ſatisfied with any dwellings; nay none at all, and they tooke great paines laboring with their hands*, 1 cor. 4. 11. Acts 20. 23. and 1 Theſ. 2. 9. 2 Theſ. 3. 8. *but the Prelates though they dwell in their ſtately Pallaces, and live idely, and labour not at all, except it may be for two or three ſermons in a yeare, &c. yet are they not ſatisfied..*

7 *The*

7 *The Apoſtles never uſed to ſit in Courts of Iudicature, after the charge was given them to preach, they medled not with ſtates matters, they buſied not themſelves with ſuch ſecular imployments,* Matth. 4.18. Matth. 9. 9. Marke. 10. 28. Rom. 11. Acts 13. 2. *But the Prelates intrude themſelves into ſuch offices, and employ themſelves more concerning ſtates matters (I feare me) then they doe in their ſtudies moſt of them, if not all.*

8 *There were none amongſt them that had dominion, one over another, but were all equall, as loving, and deare brethren,* Matth. 20. 25. Luke 22. 25. 2 Cor. 1. 24. 1 Pet. 5. 1. *But Lordly Prelates are exalted in their prouinces over all the reſt of the Clergie.*

In a word our Lordly Biſhops follow not the Apoſtles in their humble ſincere, and pure liues, but in a proud, ſinfull, and contrary courſe of life, to the miſery of all thoſe over whom they rule.

Their Lordly predominancie is directly cõtrary to the word of God; as may appeare in divers places of the Scripture, *Gen.* 2. 7. *Exodus* 21. 14. *Levit.* 10. 1. *Num.* 1. 53. *Deutr.* 18. 2. *Ioſu.* 3. 8. *Iudges* 2. 7. 1 *Sam.* 25. 2 *Sam.* 15. 27. 1 *Kings* 1. 52. 2 *Kings* 22. 13. 1. *Chron.* 24. 5. 2 *Cron.* 29. 6. *Ezra* 7. 24. *Nehem.* 13. 29. *Eſter* 3. 6. *Iob.* 36. 9. *Pſal.* 132 9. *Prou.* 16. 5. *Eccleſ.* 2. 8. *Cant.* 6. 8. *Eſay.* 14. 13. *Ier.* 23. 1. *Lament.* 2. 14. *Ezek.* 34. 2. *Dan.* 5. 17. *Hoſea* 4. *Amos.* 2. 3. *Obad.* 2. 3. *Ionah.* 3. 2. *Micha* 3. 11. *Nahum.* 3. 18. *Habac.*

Haba.2.5. Zeph.3.4. Hagg.1.9. Zachar.3.8. Mal.2.

Let no man thinke to find any warrant in the word of God for Lordly predominasie of church men, a Minister of Christ must not there expect to find a warrant for prelasie, for it is not of divine institution, no it is no custome of the church of Christ, it is the custome of the *Gentiles* to have dominion, and to exercise authority over their brethren, but saith Christ to the Apostles: *It shall not be so amongst you saith he. Mat.20.25,26. Mark.10.42,43. Luk.22.25,26.* Christ gave them charge from time to time, to take heed of lifting themselves up by pride, warning them to take heed of Lordly predominasie: Christ sends them to be his servants, and to preach to the people in humility, and that by the example of himselfe, he sends them forth as Embassadours of his word, preaching it humbly, as he did, and warning them not to looke for greater glory and pompe in the world, then he himselfe received, *Iohn 13.15,16.*

not my Lord or right reverend father, &c

St. *Peter* he practises this lesson, who spake before the rest of the Apostles, and Elders, *men and brethren, saith he, know that God chose out mee to preach the Gospel, that the Gentiles might heare the word out of my mouth, & they heard it to them and the people beleeved, and received the holy Ghost, saith he, and there was no difference betwixt us &c.* as it is *Acts* 15.

And St. *Paul* teacheth them not to bee high minded, but to make themselves equall to them of the lower sort, *Rom.12.16.*

And let the lofty Prelates blush at that his modeſt taunt, now ye are full (ſaith he) now yee are made rich, ye raigne as Kings, but we are made a gaſing ſtocke, ye are honourable, but we are deſpiſed, but ſaith he afterwards, *I pray you be followers of mee*, 1. *Cor.* 4. Oh! ye Prelates will not theſe ſo plain teſtimonies of your pride convince you!

Looke upon *Paul* a little further, and you ſhall ſee that he was ſo farre from being a Lordly Prelate, that he gloried in being a ſervant to preach *Ieſus Chriſt*, as it is 2 *Cor.* 4. 5. *who never expected to receive titles of temporall honour*, but as *Iames Cephas*, and *Iohn*, the right hand of fellow-ſhip with the reſt. *Gal.* 2. 9. *Ephe.* 6. 21.

And thoſe Biſhops and Deacons, which were amongſt the Saints at *Philippi*, as it is *Phil.* 1. 1. there were no prelaſie amongſt them, becauſe of the fellowſhip which they had in the Goſpell, *verſe* 5. *Col.* 1. 1. *Theſ.* 3. 2.

Oh! how great and greevous a ſinne is it for the Miniſters of the Church of God, to ſit in glory as Lords of the Temple of God! 2. *Theſ.* 2. 4.

In all the whole Bible we can find no warrant for prelaſie, or Lordly government for Paſtors of the Church to lay claime to, onely a Biſhop or Paſtor, or Elder, which you will, for they are all one, and a Deacon, the next degree immediately after them; and that onely in ordination, &c. Not in Lordly predominaſie. 1 *Tim.* 3. 2.

And

And when there were any such amongst them, as had betaken themselves to worldly honour, and glory, the Apostles did reckon them forsaken, 2. *Tim.*4.3.

And we may so plainly in that place, where St. *Paul* writes to *Titus* concerning the ordaining of Elders, as he first calls them, *Titus* 1.5. to be so, & so qualified, he gives the reason of it in the 7. *v.* for saith he, a Bishop must be unreproveable, so that the very same which he first calleth Elder, he afterwards calleth Bishop, as it is plaine to be understood in that place.

They were all brethren, there were none of them set up or appointed by them to Lord it over the rest, as the Prelates doe over the rest of the Clergie, but taught as brethren. *Philemon v.* 1. Nay the high *Priests* themselves, are taken from amongst men, from causes of temporall matters, & are ordained for men, only in things pertaining to God, *Heb.*5,1. And then surely for such as professe themselves to bee the Ministers of *Christ*, they ought not to be made temporall Lords, and to sit in places of *Iudicature*, and to judge of Civill matters, but their office is to draw nigh to God, *Iam.*4.8. 1 *Pet.*1.12. 2 *Pet.*1.21. 1 *Ioh.*4.3. 2 *Ioh. v.*2. 3 *Ioh. v.*11. *Iude v.*1. what shall I say more, if our lordly Bishops will not take examples from the Apostles, let them take examples from the Angell, who would not suffer *Iohn* to fall downe before him, no (saith he) I am thy fellow-servant, and of thy brethren the Prophets, *Revel.*22.9.

Thus you see that if our Lordly Bishops stand upon their guard to defend Episcopall predominacie, they can neither father it upon God, or any title of his holy word, nor upon the Prophets, nor Apostles of GOD, nor upon pure times, who though they wrong the fathers of the primitive Church, to say that they had the same honour, yet you see it is not so, no, no, alas should the godly, humble, poore, unlordly Bishops of the primitive Churches, (who had no such wordly honour, offices, state, pompe, and secular power, as ours now enjoy) arise out of their graves, and behold the dominions, wealth, habit, and imployment of our present Prelates, they would rather deeme them Monsters, then Ministers, Pilates, then Prelates, Lucifers, then Preachers, Tyrants, then Overseers of Christs flock, yea Princes, rather then Bishops of divine institution.

Orig. Hom. 6, in Is.

An

An old Prophecie of *Gostred*, Bishop of *Lincolne* concerning the *Prelates*.

IT *is reported of the Bishop of* Lincolne *that he should propheſie, that the Church ſhall not be delivered from the ſervitude of* Egypt, *but by violence and force, and with the bloody ſword, and albeit their government be eſteemed but a light matter, yet ſhortly more great and greevous things ſhall be ſeen. How hapneth it (ſaith father* Latimer) *that we have had ſo many, ſtarke, many unpreaching Prelates, Lordly Loiterers, and idle Miniſters: This land is not (ſaith he) for my plough, it is to ſtoney, too thorney, too hard for me to plough. They have ſo many things that make for them, ſo many things to ſay for themſelves, that it is not for my weake teame to plough them. They have to ſay for themſelves, long Cuſtomes, Ceremonies, and authority, placing in Parliament, and many things more, and I feare mee this Land is not yet ripe to bee ploughed, for as the ſaying is, it lackes withering, this Land lackes withering, at leaſt wayes it is not for me for to plough; for what ſhall I looke for among thornes, but pricking and ſcratching, what amongſt ſtones, but ſtumbling,*

(I had almoſt ſaid) what amongſt Serpents but ſtinging; but thus much I dare ſay, that ſince Lording and Loytering hath come up, Preaching hath gone downe, contrary to the Apoſtles times; for they Preached, and Lorded not, but now they Lord and Preach not: for they that be Lords, will ill goe to plough. And if the Plough-men in the Countrey, were as negligent in their Office, as Prelates be, wee ſhould not long live, for lacke of ſuſtenance.

FINIS.

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